

# The Missionary Intelligencer.

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## The Forces Making for Union on the Fields.

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THE reason why church union is progressing more rapidly on the foreign field than at home, is because of the heavier burden borne by Christian workers in non-Christian lands. The work there is vaster, the problems are more urgent and discomfiting, the foes to be met and vanquished are more numerous and formidable, the result being that the representatives of different communions are forced into co-operative enterprises and forms of fellowship from which they would have shrunk in a Christian land. The non-Christian vineyard is so vast and the laborers are so few, that instinctively men draw together in spite of the barriers which logically ought to keep them apart. The power of arduous work for God to knit together separated hearts is nowhere so magnificently exhibited as in the foreign field, and they are, no doubt, true prophets who declare that it is the Foreign Missionary who is to teach the churches at home the blessedness and power of a united church.—Dr. C. E. Jefferson.

## Financial Exhibit.

The following is an exhibit of the receipts of the Foreign Society for the first five months of the current missionary year:

	1913	1914	Gain
Contributions from Churches .....	481	422	*59
Contributions from Sunday-schools ...	119	131	12
Contributions from C. E. Societies ....	330	172	*158
Contributions from Individuals .....	371	503	132
Amounts .....	\$49,037 94	\$60,725 68	\$11,687 74

Comparing the receipts from different sources shows the following:

	1913	1914	Gain
Churches .....	\$10,423 45	\$11,021 06	\$597 61
Sunday-schools .....	1,721 36	2,350 54	629 18
C. E. Societies .....	2,706 52	1,580 85	*1,125 67
Individuals and Million Dollar Campaign .....	27,860 28	22,532 67	*5,327 61
Miscellaneous .....	730 57	2,154 21	1,423 64
Annuities .....	3,850 00	20,509 50	16,659 50
Bequests .....	1,745 76	576 75	*1,169 01

\*Loss.

Loss in Regular Receipts, \$3,792.85; gain in Annuities, \$16,659.50; loss in bequests, \$1,169.01.

We must do better than this if we reach \$500,000 by September 30th. Please give the missionary cause careful attention in your church. Send to

F. M. RAINS, SECRETARY, Cincinnati, Ohio.

**We must work the works of Him that sent Me while it is day: the night cometh when no man can work.—Jesus.**

“Wider and wider yet  
The gates of the nations swing;  
Clearer and clearer still  
The wonderful prophecies ring;  
Go forth, ye hosts of the living God,  
And conquer the earth for your King!”

Have you ordered your Children's Day supplies yet? No time to lose.

Make Children's Day, June 7th, the great annual Rally Day of your Sunday-school.

The greatest Missionary to earth was rich, but became poor that we might be

rich.—Dan C. Troxel, Beaver Crossing, Nebraska.

We hope to have the best offering in the history of Waynesburg.—J. P. Allison, Waynesburg, Pa.

L. N. D. Wells, of the High Street Church, Akron, Ohio, writes: “\$1,700 already pledged for Foreign Missions, and more to follow.”

H. A. Dunker, Carrollton, Mo., is the very efficient chairman of the Missionary Committee in that church. His pastor, G. L. Bush, says, “He is a jewel.”

The children will be pleased with the shiny ½-pice pieces from India this year.



One of these attractive coins will be given to each one giving one dollar or more on Children's Day.

The Children's Day coin collectors are very practical and attractive this year. Order enough for your whole Sunday-school, and put them to work at once. The time is short enough.

A man of means, in making a gift the other day, used this sentence: "What a man gives, he keeps; what he keeps, he do n't get." Would that more would learn this very true principle!

Last year our Sunday-schools gave \$92,853 for Foreign Missions. The largest amount in the history of Children's Day. What will it be this year? We should go beyond \$100,000.

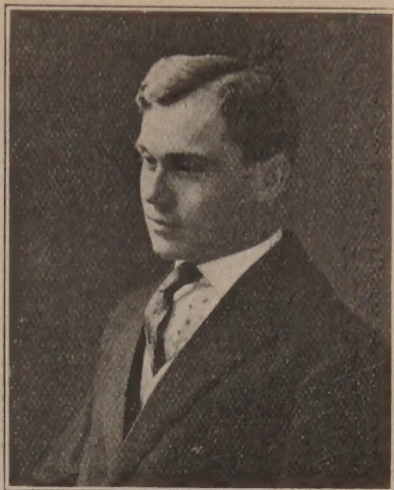
You will be pleased in the new departure in the Children's Day exercise this year. It is a real demonstration of missionary work in China. Take your people on an excursion to China and Tibet.

I wish I might tell you how I enjoyed the last INTELLIGENCER. It is pure gold from cover to cover. It ought to be in every home in the brotherhood.—Mrs. Lillian C. Orme, Greenwood, Ind.

We have given the last year as much for Foreign Missions as for all home missionary work. We think this is the right proportion, and hope to keep to that habit of giving.—O. L. Hull, Cleveland, Ohio.

Over 4,000 schools gave for Foreign Missions on Children's Day last year. Let us try and make it 4,500 this year. The work needs a unanimous observance of the day, and the Sunday-schools themselves need it also.

The announcement comes of the first graduating exercises in the medical department of the University of Nankin. There were ten graduating students in this first class. This medical school has



O. F. BARCUS,

Missionary of Foreign Society, Shanghai, China. He is supported by the church at Highland, Kan.

great significance, for these young Chinese men go out as Christian physicians among their people.

Last year the Tabernacle Church, Columbus, Ind., W. H. Book, pastor, raised \$2,300 for missions. They do not expect to fall behind this year. The prospects are bright. The church will grow in all usefulness and liberality.

During the recent conference on the Men and Millions Movement in St. Louis, R. A. Long said, "I never signed a letter—not even a love letter—that gave me so much joy as my letter pledging one million dollars to this campaign."

The committee is going to attempt to put the INTELLIGENCER in every home, and we would appreciate it if you would send us seventy sample copies immediately.—Perry L. Schuler, pastor, Second Christian Church, Cedar Rapids, Iowa.

Evangelist Julio Fuentes, of Union, Cuba, writes that they had sixty-three in Sunday-school on February 15th. Union is an out-station of Matanzas,





E. C. BAIRD,

Pastor, King City, Mo. This church has just entered the Living-link circle in the Foreign Society. We rejoice to have this church take this advanced step. Many other churches in Missouri should follow the good example of King City.

where Mr. and Mrs. W. L. Burner are missionaries. A new chapel is being constructed there.

Those who plan for the Every-Member-Canvass should remember that excellent literature has been prepared and can be secured from Grant K. Lewis, Carew Building, Cincinnati, or from this Society. A packet of literature has been carefully prepared which is very helpful.

Has it occurred to you that Children's Day for Foreign Missions is one of the finest demonstrations for the local community possible? Show your neighbors what the Disciples are doing in the big, wide world. Between one and two million people attended our Children's Day exercises last year.

Chas. S. Medbury, in his address at the Men and Millions Movement conference, said: "Fellowship with these great mission fields is very real and very vital to some of us. I believe I had rather die than have Africa or China snatched from my life. My heart aches

as I look into Christian people's faces every day who have no China and no Africa."

"I never close a meeting without a church institute, and missions come in, all missions, for a large place in the program. Without co-operation there will be no operation very long in any church."—T. J. Legg.

Many of our evangelists make it their regular habit to enforce the missionary obligation upon their new converts.

The six Sunday-schools of our mission in Tokyo, Japan, celebrated Christmas. More than 1,000 people who came to witness the exercises heard the gospel story. Two noted artists, whose children attend the Sunday-schools, volunteered to paint pictures for the occasion. One of these paintings was a large cross, and the other a Sunday-school railway station.

The Eastern papers state that Dr. John H. Strong of the Baptist Theological Seminary, Rochester, New York, has accepted a call to the Eutaw Place Baptist Church, Baltimore, and will take charge on the first of April. The fact that that church gave \$24,000 to missions and outside work last year, while it spent only \$8,000 upon itself, made a deep impression upon Dr. Strong.

Queen Wilhelmina of Holland has shown her very deep interest in Foreign Missions. She was greatly interested in the conferences of the Edinburgh Conference Continuation Committee, recently held at The Hague. She wrote to the committee declaring her "affinity of soul with the grand task that is aimed at by the continuation of the affairs of the Edinburgh Conference."

"The church by rising vote puts itself on record at the morning service as sustaining the decision of the Board."—W. F. Rothenberger, Minister, Franklin Circle Church, Cleveland, Ohio. This means that this congregation will support the whole station at Nantungchow, China, at a cost of more than \$1,000 per year. This is an advance



step that we very much appreciate, and hope many other churches will follow the good example.

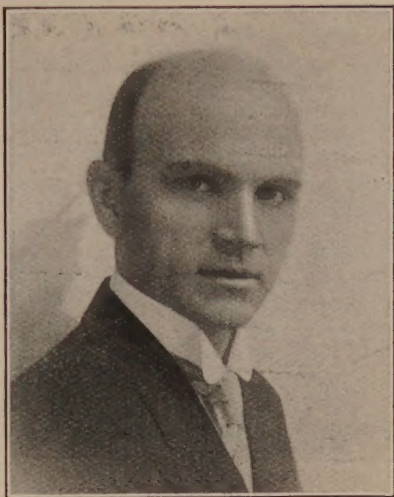
E. R. Moon, captain of the mission steamer *Oregon* in the Congo, writes that he and Mr. Hensley have recently made a journey of exploration up the Ngiri River in the Ubanga country, far to the north of Bolege. The evangelists have been working up that river for some time. Twenty-six were baptized during the trip, and the work is reported to be in a prosperous condition.

If our people averaged five cents a week per member for Foreign Missions, we would be giving over \$3,000,000 each year for this great work. Dare we set the standard any lower than that in our churches?

Are the marks of the Lord Jesus upon your pocket-book, or are you only giving for the work of the Kingdom that which costs you nothing, and which you can spare without a single new adjustment of your expenditures?

The Continuation Committee of the Edinburgh Conference recently held their annual conference at The Hague, Holland. This committee, of which Dr. John R. Mott is chairman, was greatly honored by Queen Wilhelmina. She invited the committee to the royal castle, and sent a special train to bring them. After luncheon was served to them, Mr. Mott explained the work of the Continuation Committee. The queen was deeply interested.

I can not but believe that we are at the open gate of a great victory. Keep on giving out your wonderful Foreign Missionary literature, and never allow the flaming pillar of cloud and fire, the MISSIONARY INTELLIGENCER, to be discontinued. With all the merging, do n't let this be submerged. Keep its clear fire burning. Keep on spending your lives—you Foreign Missionary men—without stint, and the people will hear.—R. E. Elmore, Walnut Hills, Cincinnati.



CLAIRE L. WAITE,

Pastor Central Church, Cincinnati, Ohio. Last year the offering for Foreign Missions amounted to \$928.85. It has been more than a Living-link for many years. The minister is a royal missionary man. It is not a wealthy church. They are liberal.

Dr. Cochran, of China, says that far more important than wise plans and elaborate equipment is sympathy with the people. He states that the work of Dr. Macklin and Dr. Osgood and Mr. Bailie in the recent Revolution has made friends forever of thousands of the Chinese. The missionaries opened their compounds to the refugees and saved the lives of the men and the honor of the women. In addition to this, Dr. Cochran says that the University of Nanking gave special courses of study to seventy-five leading Chinese teachers. The university was able to do this because of funds generously given by friends of missions in Shanghai.

We are very sorry to announce the death of Senor Jorge Perrett, of Union, Cuba, who was a staunch friend of our missionary work there. He died on February the 11th. We have a church at Union, of which Brother Julio Fuentes, one of our Cuban evangelists, is pastor. Senor Perrett was deeply interested in the mission, and shortly before his death presented the Society with





C. E. COBBY,

Pastor First Church, Omaha. His church takes up the support of its own missionary.

an excellent lot in Union on which our new building is being constructed. His generous gift made this advance step possible, and we are deeply grateful for this property. Our sincere sympathy goes out to his widow and family.

In the course of the Children's Day exercise this year, one of the most interesting features is the presentation of a fine lithograph of Dr. Susie Rijnhart, our Tibetan pioneer. The exercise portrays the search of a Tibetan for a strange, wonderful woman who once told him the story of Jesus. He has searched far and near for her to hear the story again. The Chinese missionaries with whom he is talking, thinking, he must refer to Mrs. Rijnhart, show him her picture, and he identifies her as the one he is seeking for. It is a dramatic moment in the exercise. You will want to have the exercise in your school. The picture of Mrs. Rijnhart is large enough for framing.

Miss Mabel Faringer, Abram E. Cory's secretary while he was engaged in the Million-Dollar Campaign and since, died very suddenly of pneumonia on the 6th of February. Miss Faringer attended the St. Louis conference in

the interest of the Men and Millions Movement and made herself useful in many ways. Two days after the conference closed she breathed her last. Miss Faringer was a faithful and efficient secretary. She put her heart into her work. She worked early and late, and felt as much interest in the campaigns as though they were her own. She died in her twenty-fourth year. The sympathies of those who knew her and her good work for the Kingdom will go out to her mother and sisters in their loss and sorrow.

Dr. Samuel B. Capen, president of the American Board, died suddenly in Shanghai, China, January 29th, at the age of seventy-one. From 1882 to 1899 Dr. Capen was president of the Congregational Sunday-school and Publishing Society. In 1899 he was elected president of the American Board, and held that position until the time of his departure. There was no form of Christian service in which Dr. Capen was not interested. He was a pillar in the church of which he was a member, and the teacher of a large men's Bible class. He was a staunch friend of all civic reforms. He was as deeply interested in Home as he was in Foreign Missions. In recent years Dr. Capen withdrew almost entirely from mercantile pursuits, and gave his time and energy to the cause of missions. He died while on a missionary tour of the world. He had visited Egypt and India. He died soon after reaching China and before he saw the work in that great field. Dr. Capen was said to be the best loved layman in the Congregational church.

#### A GOOD WORD FROM GOOD AUTHORITY.

Marion Lawrance, general secretary of the World's Sunday-school Association, writes as follows about the INTELLIGENCER:

"We are in receipt of your paper for February, and it is an unusually interesting number. We just want to express our appreciation of all the good things it contains. Of course, we are obliged to look at it from the standpoint



of our World's Sunday-school work somewhat, but this is an exceedingly valuable number from any standpoint.

"May the Lord give you increased success and much joy in doing it!"

### PLEASED WITH HIS VISIT.

James C. Ogden stopped at Los Angeles on his way to Tibet, and afterwards writing to this office, says:

"Just a word concerning our visit in Los Angeles. We had a good time there, and those people just heaped kindness upon us. R. F. Thrapp is a great soul, and he is leading the people into larger things.

"They gave us nice things for our long journey, and they gave us \$67 to buy an Edison disk machine phonograph, and we are taking it along. J. G. Warren gave us \$100 to buy a typewriter. He surprised us with his gift at the train on leaving.

"Russell F. Thrapp says the church will give \$1,200 or \$1,500 for Foreign Missions this year."

### MORE FOR OTHERS THAN FOR THEMSELVES.

The Clifton Church, Louisville, Ky., reports a budget of \$2,500 for current expense and \$2,750 for missions and benevolences. The membership is 375. W. P. Crouch is the pastor, and J. S. Hilton has been for years leader in their missionary committee work. The church fulfills every item of the standard missionary church;



W. P. CROUCH.

A Missionary Pastor.

A Missionary Committee.

A Missionary Sunday-school.

A Program of Prayer for Missions. Systematic Missionary Education.

The Annual Every-Member-Canvass for Missions.

The Weekly Offering for Missions. This church is a Living-link in the

Foreign Society.



A. F. STAHL,

Pastor Maysville, Ky. This church, together with the churches of Mason County, enters the Living-link class.

### THE COMMISSION TO THE FAR EAST.

The Foreign Society is preparing to send a special commission to the Far East to study conditions and the work at first hand. The commission will visit the Philippines, Japan, and China. It will leave here in July or August, and will return about the end of the year. The commission will consist of one secretary, one college man, one pastor, and one business man. At the present time it is expected that Stephen J. Corey will represent the Executive Committee, Robert A. Doan the business men; the college man and the pastor have not yet been chosen.

There are many changes taking place in the Far East; there are many problems arising out of these changes. The missionaries on the field need help in solving these problems. The question of union is one of the burning questions. How far can we co-operate with other missionaries in educational work and in other forms of missionary service? How much emphasis should be placed on institutional work? What relation should the institutional work sustain to the evangelistic?

It is believed that the visit of the





DEAN H. L. CALHOUN,

Minister of the Providence Church (Jessamine County), Ky. This country church enters the Living-link class. They raised \$780 on the day of their offering. This is one of the older churches of the State. Prof. Calhoun, of the College of the Bible, has been serving them for seven years, and the church has taken on new life.

commission will cheer and help the men and women on the fields. It is believed that the knowledge the commission will gain will greatly assist the Executive Committee in its work of administration. It is believed that it will help the churches by giving them a clearer knowledge of the whole situation.

### A REBUKE AND A CHALLENGE.

J. Campbell White, of the Laymen's Movement, was one of the most thrilling speakers at the Men and Millions conference in St. Louis. He both inspired and humbled our people there. The following was one of his statements: "Our salvation is in our giving. God could more easily overturn the Rockies and get the money He needs for the work than overturn us. He wants us to give as He gives, that we may be like Him. You Disciples will need to be careful that this campaign does not make some ease up on the regular support of the work. I understand

that your membership is over a million and that you give less than \$600,000 for Foreign Missions. That is less than one cent a week per member! Are you people with all your strength going to be satisfied with that? God help you if you are. If you gave ten cents a week on the average you would be giving \$7,500,000 a year for all missions. Dare you do less than that?"

### A MODERN MIRACLE OF MISSIONS.

HOW A MAN IN GEORGIA CAN HEAL IN AFRICA AND TIBET.

Landon A. Thomas, of Augusta, Ga., has recently given \$5,000 for medical work in mission lands; \$2,500 of the amount will go to build Dr. Frymier's new hospital at Lotumbe, Africa, and \$2,500 to help erect Dr. Shelton's hospital at Batang, Tibet. Miss Sue Dilts, of Campbellsburg, Ky., gave the first \$5,000 towards Dr. Shelton's hospital. Announcement was made of her gift some time ago. A hospital in Tibet will cost about three times the amount needed for the simple building in tropical Af-



ROBT. L. FINCH,

Pastor of the Maryville (Mo.) Church. This congregation is in the Living-link class, supporting Dr. C. C. Drummond at Harda, India. Dr. Drummond is home on furlough and has recently visited the church, to the delight of the pastor and people.



rica. Dr. Frymier's workmen in Africa are cutting timbers from the forest for the framework, and the iron sheets for the sides and roof of the hospital will be shipped to Congo from England. Dr. Shelton, who is on the way to Tibet, has taken with him by pack-train over the mountains of West China the hardware and other materials for his hospital. Lumber and brick will be prepared on the field.

These hospitals are a striking illustration of how a business man in America can serve Christ with his money in the ends of the earth. These are two of the most remote fields in the world at opposite directions from Mr. Thomas. He has extended a life-line from his home in Georgia to the "roof of the world" in Central Asia and to the heart of "darkest Africa." These two institutions will bestow healing on thousands, and through the healing of the body the souls of the people will be reached. The Foreign Society enables one to make world investments. Through its agency a man's benevolent hand reaches to the limits of the world with the word of Christ.

### SAMUEL MITCHELL JEFFERSON.

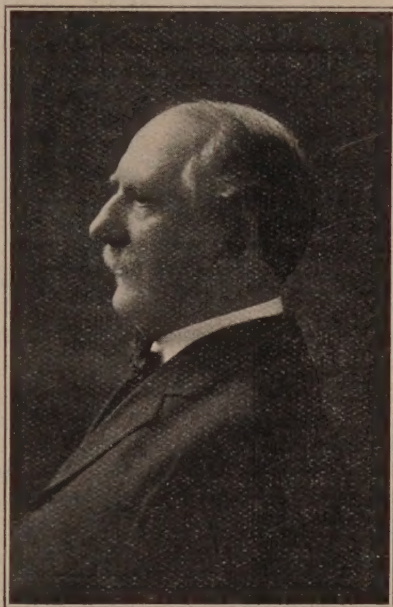
1849-1914.

Who comes to lift the cross instead,  
Who takes the standard from the dead?

On the 20th of February Professor Jefferson, one of the vice-presidents of the Foreign Christian Missionary Society, passed to his reward. Professor Jefferson was connected with the Society for more than a quarter of a century. While he was pastor of the Fourth Street Christian Church in Covington and pastor of the Walnut Hills Christian Church in Cincinnati, he was recording secretary of the Society. After his election to the chair of Philosophy of Transylvania University and the College of the Bible, he was elected one of the vice-presidents, and filled that office to the end of his earthly life.

Professor Jefferson was one of the most faithful and efficient members of the Executive Committee. He seldom

failed to be present at the regular or called meetings. He was never absent without a sufficient reason. He made it his business to keep informed as to the fields and their needs and as to the missionaries and their work. He had a high ideal as to the qualifications of the men and women that should be sent out. He insisted that only the best and the best equipped should be employed. Pro-



fessor Jefferson was wise in counsel. His judgments and opinions were formed after much careful thought. He was never panic-stricken. He was not unduly elated by success or unduly depressed by failure. In his position in the university and the College of the Bible he was able to direct the attention of the most promising of his students to the mission fields as positions in which they could work to the best advantage. Many of his former students are now at work as missionaries in different parts of the world.

The Foreign Society has sustained a great loss in the death of Professor Jefferson. Some one can be elected to take his place, but any man will have to study many years before he will be as competent as Professor Jefferson to fill that position. As the work grows, the





CLAUDE C. JONES,

Pastor Phoenix, Ariz. This church makes a striking advance by entering the Living-link list.

demands upon the Executive Committee multiply and become more onerous. It will be for the friends of the Society to ask God to point out a man to take the place that is now vacant.

The sympathies of a great host will go out to Mrs. Jefferson and to the children and to the brothers and sisters in the great loss which they have sustained in his departure.

### CO-OPERATION IN AFRICA WHICH CAUSED A STORM.

There is a widespread desire in mission fields for Christian co-operation and unity in every way possible. Recently there has been a wish on the part of all the missionaries in East Africa to come into closer relationship in their work. The building of the new Cape to Cairo Railroad has opened up great new territories to the missionaries, and the coming in of hosts of Mohammedan traders with their active propaganda has made it necessary that there should be no overlapping on the part of the Christian forces. The Protestant missions in that field found that their divisions were confusing to the people and that Roman Catholicism was gaining because of a solid front. The result was that a conference on comity was called, in which all the societies in the field participated. Plans were worked out whereby the cause might be carried on

more unitedly and with less waste in the future. At the close of the very spiritual and happy conference a union communion service was held. A Scotch Presbyterian preached the sermon, and an Anglican bishop presided at the communion. Everybody was happy, but soon after criticism began to arise among high church leaders in nearby fields and in England. Finally the Bishop of Zanzibar, East Africa, charged the bishops of Mombasa and Uganda with heresy for admitting to the Lord's table unconfirmed missionaries of other bodies, and called on the Archbishop of Canterbury to impeach them. The discussion has been hot in the English papers, but the church officials seem to have favored the cause of the bishops who practiced open communion, and have refused to take action against them. Thus has resulted another step toward the unity of work in mission lands. The missionaries who face the solid wall of paganism are not held by ecclesiastical differences as are the people in the homelands. Gradually the mission fields are teaching the churches to practice what Christ prayed for.

### A BUSINESS MAN VISITS THE MISSION FIELDS.

The friends of the work will be interested to know that R. A. Doan, of Nelsonville, Ohio, will sail with his family for the mission lands in July. He and his wife and son expect to visit all the Asiatic fields and probably Africa before their return. For years Mr. Doan has been deeply interested in the Foreign work and has desired to take this journey. He now has his business affairs in shape so that he can go. Mr.



Two Africa belles—the latest in hair-dressing.



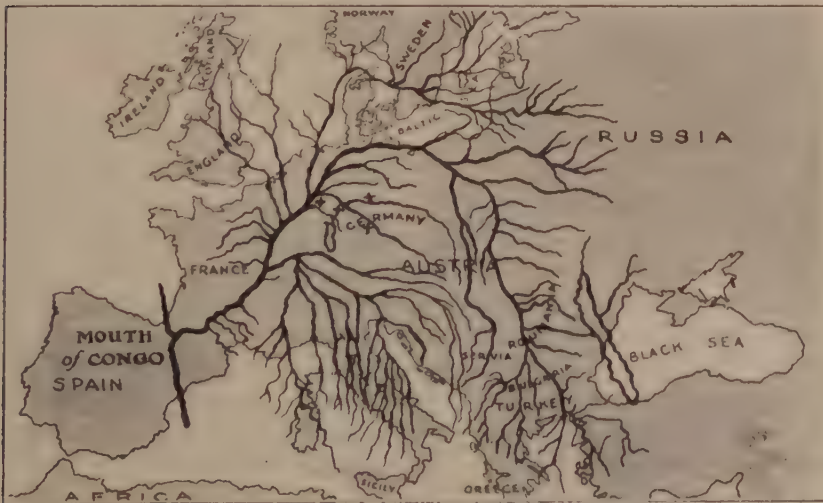
Doan has done a work with his Bible class at Nelsonville which has challenged the attention of the religious world. Under his leadership one of the largest men's classes in America has been built up. For some time the feeling has been strong in Mr. Doan's heart that he should give up the personal management of his business and devote the rest of his life to distinctly Christian work here in America. The time has come now when he feels that he can do this, and he has so arranged his affairs. After spending about a year intimately studying the foreign missionary work at first hand, he expects to return to America and devote his life to the extension of the cause of his Master. Mr. Doan esteems this opportunity of service as a rare privilege and one toward which he and his family have been looking with prayerful eagerness and expectancy.

No recent event has cheered us more than this decision. We know how much the intelligent, sympathetic interest of Mr. and Mrs. Doan will mean to the missionaries on the field, and it will take no gift of prophecy to foretell what this good man's service will mean to the work when he comes back with his heart filled with the appalling needs and the wonderful opportunities of the mission



R. A. DOAN, NELSONVILLE, OHIO.

fields. We have long wished for a consecrated business man to go unhurried to all the fields and bring back his careful judgment concerning the work. We could think of no better man to do it than Mr. Doan, and no more ideal arrangement for the doing of it than he has made.



The Congo River and its tributaries interposed on the map of Europe. This gives a good idea of the vast extent of the great Congo basin. Our mission stations are marked with crosses.



# EDITORIAL.

## The March Offering Started.

The Annual Offering of the churches for Foreign Missions is only started. The first two Sundays in the month were very stormy days in most parts of the country.

However, the churches start well. For the first ten days of March the churches, as churches, gave about \$2,000 more than for the corresponding time 1913. In view of the very unfavorable weather, this is a wholesome indication.

Many churches have not been able to take the offering at all. A number are laboring to increase their gifts. We trust that every church will give due attention to the offering at the earliest possible moment.

A number of new Living-link churches have come forward for the larger service. Some of the "old guard" have increased their gifts. They have determined not to permit themselves to fall into a "rut." *Onward!* is the slogan to send all down the line.

## The Men and Millions Movement.

The Men and Millions Movement contemplates the adding of one thousand new workers to the forces in the Home and Foreign fields in the next five years, and the raising of \$6,300,000 for education, missions, benevolences, and temperance, over and above what would be given regularly for the support of the work. Without doubt this is the greatest single task ever undertaken by our people.

Abram E. Cory has been chosen as the leader of the movement. Perhaps no other living man is so well qualified to carry this enterprise through to a successful issue. In the Million Dollar Campaign for Foreign Missions Mr. Cory made the acquaintance of a very large number of people and won the confidence and affection of all.

Before the movement was started, R. A. Long, of Kansas City, promised to give a million dollars on condition that the whole amount be secured. Other friends have made generous pledges.

The convention, held in St. Louis the first week in February, was one of the most significant, if not the most significant, gathering in the history of our people. Thirty-seven States were represented. The needs, opportunities, and claims of the work were thoroughly discussed. Plans for carrying on the campaign were formulated. Much time was spent in prayer to God for guidance and assistance.

To all present the task appeared great, but not impossible. With God's help it can be done, and in less than five years' time.

## Increased Support.

### GOING BEYOND THE LIVING-LINK.

It is gratifying to know that the churches are coming to recognize the increased demands with the development of our work on the mission fields. Some churches have been quick to see the expanding enterprise, and have made plans accordingly. The Euclid Avenue Church, Cleveland, Ohio, for example, has passed beyond the Living-link rank and is now supporting the important mission station at Bolenge, Africa. This support dignifies the work of the church and gives it larger service. The Boys' School, the orphanage, the dispensary, the workmen with the printing press, etc., are all included in the support. The new arrangement will bless immensely not only the mission station on the Congo, but the church as well. No church can work at the larger task without enjoying the increased blessing.

The Franklin Circle Church, of the same city, is also taking a similar step in providing the current expenses for the new and growing station at Nantungchow, China. The Boys' School, the Sunday-school, the staff of evangelists and workers help to make up the budget of expense for that important center. The growth of this station is certain, and its influence will be far-reaching. It is in one of the finest agricultural sections in all China, and the people are a splendid type. It is a city of some 40,000 or 50,000 population.

The University Place Church, Des Moines, Ia., has for three years supported the Macklin Hospital at Nankin, China, with all of its work among the sick and poor. No one can measure the influence of this noble institution in the heart of China.

The High Street Church, Akron, Ohio, has taken a distinct advance step in the support of the splendid work in Shanghai, China. This step was taken some time since. Shanghai, it will be remembered, is the eye to all China, the New York of the country, and its work and importance is most strategic.

This special task will give motive and larger play for the growing benevolence of the High Street Church. It would be difficult to overstate the importance of the work in Shanghai. The Christian Institute, the church work, the Sunday-school work all combine to make it a useful field for Christian effort.

And the church in Jacksonville, Ill., has cheerfully stepped under the support of the Luchowfu Hospital, China, with an amount equal to the whole annual budget. This is one of the most important hospitals conducted by the Foreign Society in the whole world-field, and the new step will help and bless both the institution and the church in ways and with emphasis of meaning of which neither have dreamed. It is a most wholesome arrangement.

For a number of years the Englewood Church, Chicago, has given an amount equal to the support of a station with a promptness and an intelligent appreciation that gives strength and encouragement in the development of the Foreign Society's program. No church has shown more steadfast and genuine interest. The missionary work is *their* work. They regard it with the same care and thought as they do the local work, and this is the plane on which all of the work beyond the borders of the congregation should be treated.

And this note of appreciation of enlargement would not be complete without mentioning California. Her orange groves, and her gold, and her radiant climate do not blind her churches to the ripening fields of opportunity which the Lord has spread before them in tantalizing readiness for the reaper's sickle. The First Church, Los Angeles, has stood under the difficult and somewhat perplexing work in Tibet when revolutions and threats of bloodshed seemed certain to drive the workers from the field of action. This church has helped to provide sinews of war in a most generous way, and have given steadiness to the work.



The enterprise and generosity of Pomona has not been less in real significance. Indeed, the church supports two missionaries as a church through the Foreign Society, and besides one of its members provides another Living-link fund. And we are hoping for still larger things in California.

These signs of the deeper and growing interest ought to stir an important group of churches into better things for themselves, and an expanding program for the Kingdom of God. A number of churches, we fear, will come to feel that the Living-link rank is a finality. That it is a final goal. It should be only one advanced step, and that step in many cases should only give strength and confidence for still better things. Let us not permit the Living-link to become a rut into which we may fall, and cease to make further advances. As much for others as for self should be the constant slogan of every congregation.

When the well-known preacher, Theodore Cuyler, closed his labors with a church in another body, he said the glory of the church was not in its wealth,

nor its professional men, nor its social standing, but the hospitals that had been built in the regions beyond, and the larger staff of missionaries then being supported were the worthy results to which he pointed with pride.

A church in another religious body spends many times as much for worldwide missions as it spends upon its own support. One of the great churches in Toronto spends far more for the work beyond the borders of the congregation than it contributes for its own local work. We are trusting that our own churches will gradually raise their ideals, and foster and care for larger contributions that the splendid work we have in hand may not be hindered, but that it may grow, and that the workers may not be embarrassed.

We are gratified to be able to report that the Clifton Christian Church, Louisville, Ky., last year, while spending \$2,500 for home expenses, gave in its missionary budget \$2,750. It is hoped a host of churches will soon join the Clifton congregation in its expanding missionary life.

## The Advantages of Settling Your Own Estate.

### THE ANNUITY GIFT PLAN.

Annuities are the oldest and safest form of investments. Governments and life insurance societies both recognize and practice this for the protection of those who have intrusted their savings with them. Like all business enterprises, it is founded on faith in the stability and endurance of the Government or society to whom the funds are intrusted. Every missionary on the foreign field has banked his all on the sure promises of God, that have their embodiment in the foreign missionary societies that sent them; every Christian that is worthy the name in all time is pledged to the support of this enduring enterprise, as well as all the churches.

As to the safety of such investments, one could as soon distrust the promise of God and the fidelity of His people, and these will endure as long as faith is found in the earth, and when that fails, all else will fail. To invest funds in the Foreign Christian Missionary Society is to settle one's own estate and save lawyer's fees and court expenses as well as enjoy a safe income and the blessedness of giving in seeing the good accomplished while one lives. Many people are intrusting with our Foreign Christian Missionary Society funds for the care of the most sacred trust, such as helpless orphans or a dependent wife or mother.

## A Marvelous Contrast.

In 1806 a group of five students of Williams College, Massachusetts, met for prayer under the shelter of a haystack. They had intended holding their little prayer-meeting in the woods near by, but a shower of rain prevented. These young men were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. These young men while being sheltered under the haystack talked and prayed about the heathen world, and longed to go to the mission fields with the gospel. They were America's first student volunteers, and that prayer-meeting was the birthplace of American Foreign Missions. Their prayer and interest led two years later to the organization of the American or Congregational Board, the first Foreign Mission Board in this country.

In January, 1914, in Kansas City, Mo., was held the great Student Volunteer Convention for the colleges of the American continent. Four thousand students were in attendance from over eight hundred American and Canadian colleges and theological seminaries. For a week these earnest students heard the appeals of the world field, and a great host of them went back to their colleges to prepare themselves for foreign missionary work.



"Haystack" monument at Williamstown, Mass.

What a marvelous contrast! In the first Student Volunteer meeting, one hundred years ago, *five students*; in the last one, *four thousand students*!



The great Student Volunteer Convention recently held at Kansas City.



## The Eldred Boys.

Dr. and Mrs. Hugh T. Morrison, of Springfield, Illinois, have taken the three Eldred boys into their own home and propose to care for them in every respect as if they were their own children. When Mr. and Mrs. Eldred left for the Congo the last time they placed their boys in the Wharton Home, in Hiram, Ohio. Mr. and Mrs. Adams were in charge of the institution, and did all that they possibly could for these boys. But it is believed that it is better for the children to be brought up in a home than in a public institution. There are few homes in America in which these boys could have better advantages than they will have in their new home in Springfield. They will have food and clothing and shelter and

books and papers, and religious and secular education. If they live they will have a chance to make men of themselves. Dr. Morrison is a Christian gentleman; Mrs. Morrison is one of the noblest women living. The boys can not associate with such people day by day without being helped to live true lives. If the sainted dead are aware of what is going on here below, Mr. and Mrs. Eldred are grateful to God for the way their children are loved and have their wants supplied. Dr. and Mrs. Morrison are rendering the cause of Christ a great service. To them the Master will say, "I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in."

## Reasons for Two Budgets and Two Treasurers.

If weekly giving for missions is adopted by a church, great care should be exercised that the proper basis is laid for it and that it is so instituted as to encourage constantly increasing missionary offerings. This should be the case in any budget plan.

### WHY HAVE A SEPARATE MISSIONARY BUDGET?

1. Because local expenses and missions are two very distinct and separate things, dealing with separate fields and separate problems.

2. Because local expenses being the thing near at hand, are apt to eclipse and hinder the missionary cause unless it is kept separate with its distinct and specific appeal.

3. Because interest is decreased by putting everything in one common fund, especially when the larger part of the fund has to do with expenditures for the church itself.

4. Because world evangelization is too important a matter not to have the opportunity for a direct appeal to the conscience and generosity of the church membership.

5. Because current expenses are a fixed charge and do not exceed certain limits, while world-wide missions is the unlimited task of the church and should not be restricted so that the increasing interest of the people can not express itself.

### WHY HAVE A SEPARATE MISSIONARY TREASURER?

1. Because the local church treasurer has his mind and heart filled with the very near problem of current expenses and is not apt to feel the pressure of missionary needs as strongly as those of the local church.

2. Because a missionary treasurer will always be an advocate of missions, and be quite as anxious that missionary obligations are met as is the local treasurer anxious that church expenses be met.

3. Because in weekly giving for missions the very genius of the duplex idea is that the two funds should be kept separate. The envelope is to be torn in two, the mission portion being handed to the mission treasurer and the other to the regular church treasurer.

4. Because the duties of a church treasurer are arduous anyway, and the

two treasurer plan gives a worthy task to two men.

5. Because with a separate missionary treasurer the temptation will never

come to use any of the missionary money for church expenses, and thus misappropriate funds given for missionary purposes.

## Children's Day and Our Pioneer Missionary to Tibet.

The Foreign Society has had made a fine lithograph of Dr. Rijnhart for use in connection with the Children's Day exercise. The picture is 12 x 18 inches and an excellent piece of work. One of these pictures will be presented to each Sunday-school that observes Children's Day. The exercise itself is formed around the missionary experience of Dr. Rijnhart, and the picture will be used in it. The plan is to have the picture framed and hung on the Sun-

day-school walls after the exercise has been given. This is the third lithograph of great missionary heroes the Society has presented to the schools. The first one was that of David Livingstone, and the second, G. L. Wharton. This last picture was used with the exercise last year. It is the purpose of the Society to furnish a new picture in the "hero series" each year. Thus our Sunday-school may have a regular list of pictures of great missionaries.



DR. SUSIE RIJNHART-MOYES.



## In the Harvest Field—The Great Harvest.\*

*Ray Eldred's, Last Message.*

And it came to pass that the lord of the harvest beheld that his fields were very great and white for the reapers; then he remembered that his reapers were few. Therefore he sent forth into every city and called for laborers to go into his fields and reap. But when the multitudes heard, they would not go. One said, The field is very far; I can not leave my friends to go. Another said, I still have plenty laid up for many days; I have no need to toil; and still another, The harvest is not mine; therefore, why should I trouble myself? The servants therefore returned and told the lord of the harvest all that had happened to them. When, therefore, the lord of the harvest heard thereof, he was sad; for he said, There is much grain; I shall not be able to gather for my laborers are few.

Then he said unto his reapers, Behold, the fields are very great and already white unto the harvest, and ye are few: go ye, therefore, every man to the field whereunto I shall send him, and reap every man as much as he shall be able; for I say unto you, that when the time of the harvest shall end, that no one of my reapers shall in any wise lose his reward.

When, therefore, the lord of the harvest had thus spoken unto them, he sent them, every man, unto his great field to reap as much as he should be able.

When they had departed, the lord of the harvest sent forth his servants again to call for reapers; but those that came to labor were indeed so few that after he had sent them also, every man, into the field, there remained very many fields to perish because there was no one to reap therein.

When the time of the harvest was fully upon them, the lord of the harvest sent once and again unto his reapers, unto every man in his field, food and raiment and such things as he had need of, that he might not be hindered from reaping.

When, therefore, he had supplied every man with such things as he had need, the lord of the harvest said within himself, It is meet that I should arise and go unto my reapers and see how they do. And he arose and went unto every field, yet no man among the reapers knew thereof on the time wherein their master had come to behold them as they were reaping.

And it came to pass in one . . .

This fragment was found among the papers of R. Ray Eldred, of the Congo, and was written just before his death. Mr. Eldred was drowned in the Lokolo River, September, 1913, while on a long evangelistic journey with H. C. Hobgood, among people who had not heard of Christ.

# CONTRIBUTED ARTICLES.

## A Situation in China Which Words Can Not Describe.

CORNELIUS H. PATTON, SECRETARY OF CONGREGATIONAL BOARD OF FOREIGN MISSIONS.

We are confronted with a religious situation before which all words fail. There never has been anything of the kind in the history of the human race, and by the nature of the case there never can be anything of the sort again. It should be clearly understood that not only is China changing her government and her education, but also her religion. Amazing news is reaching all the Mission Boards, and coming from nearly all sections of China, telling of the general abandonment of idolatry and of temple worship.

### IN CONTRAST TO HAWAII.

When the American Board missionaries went out to the Sandwich Islands in 1819, upon landing they found to their surprise that the people, having thrown away their idols, were waiting for instruction as to the true God.

When the news of this situation, affecting a population variously estimated from 150,000 to 300,000, reached America, it created a sensation. The foreign missionary cause received a new impetus; money came pouring in, workers offered their services, and a movement was started looking to the rapid evangelization of the islands. To-day the Christian world is confronted with a similar situation in China, affecting a population of 400,000,000 souls. One would think that the churches in America would be stirred to their very depths and that money in adequate sums would be coming to the treasuries of all the Boards working in that land. But nothing in the nature of a sensation has been discovered. Only here and there are Christian people aroused. Once again we fall back upon the conclusion that this lethargy can only be accounted for on the ground of ignorance.



Wm. Remfry Hunt and the Chinese evangelists of our mission at Chuchow, China. The district has a million people in it, and these men preach over a wide area. In the center sits Shi Grou Biao, the dean of our evangelists in China.



### NEED OF IMAGINATION AND DISCERNMENT.

The facts in regard to China's religious condition should be presented with a good deal of vividness of detail. It will not be sufficient to say to an intelligent audience that China is throwing away her idols. It must be shown where and how China is throwing away her idols. Each Board working in this country has its own special story to tell, but here are some concrete cases which are quotable and reliable.

### TEMPLES CHANGING INTO SCHOOL-HOUSES.

Ever since Yuan Shih-kai came into power, first as governor of the capital province of Chioli, and later as President of the Republic, he has bent his energies toward establishing a public school system in place of the old learning based upon the memorizing of the Chinese classics. It is stated on reliable authority that not less than 4,000 public schools have been established in the province of Chioli alone. Considering the desperate poverty of the Chinese Government, it is pertinent to ask where Yuan Shih-kai secured his school buildings for such a large number of places. The answer is that he secured them in most instances by calmly taking possession of idol temples and converting them into schools. Finding the Buddhist temples largely in disrepair and attracting few worshippers, it occurred to him that these ancient edifices might be rendering a better public service if he should claim them for the cause of public education. At first he would place the idols in some closet or side room, or put them behind a partition in order that the religious prejudices of the people might not be unduly disturbed. Finding that no difficulty arose through this procedure, his agents went much further and boldly thrust the idols out of doors. In one city the idols were put in the market-place and set on fire, while the people stood around, nobody objecting. In still another city, finding the people zealous for education, the idols were actually dumped into the river and went sailing down to the sea, while the people

lined the banks and cheered as their deities went out, so glad were they to have the public school. All over China this thing has happened, and where the Buddhist priests used to perform their rites before the grotesque images the school teacher has been installed, and where the worshippers used to kneel in superstitious reverence and awe are thousands of Chinese boys and girls receiving a modern education.

### THE IDOLS GROUND FOR MORTAR.

There are many instances where communities have offered their temples to the missionaries for the establishment of distinctly Christian schools. Mr. Sherwood Eddy informs us that in the province of Yunnan the governor handed over a Buddhist temple for Christian work. The Christian young men ground their idols to powder to make brick to repair the walls, and are using the temple to-day as a Christian Association building. In Taiyuanfu in Shansi, Mr. Eddy found the Y. M. C. A. secretary living in a deserted Buddhist temple. The American Board has several schools in villages, which are actually supported by endowments which were formerly used to maintain Buddhist temples. The temples having gone out of business, the people have insisted that the funds should be used for supporting Christian schools. In Foochow the walls of the American Board hospital are constructed of mortar made from grinding up the idols of a former Buddhist temple, and excellent mortar it is, too. The idols were publicly burned in Canton, the largest city in China, after the revolution by the reformers. Another large city in China has publicly abolished all idolatry, leaving only one temple as a sort of historical memorial to indicate how the people worshiped in former days. In Peking, where the emperor once a year ascended the High Altar of the Temple of Heaven with the exclusive right of approaching God on behalf of the people, to-day the National Government is asking the prayers of Christians on behalf of the State. When this request for prayer was sent out from the Govern-

ment, a meeting for prayer was held on the steps of this same Altar of Heaven with the permission and desire of the Government. The grounds of this temple have been handed over for the purpose of an agricultural experiment farm. One writer says, "The very keystone of the arch of Confucianism as the prop of the State has been broken down."

These are amazing facts, and our pulpits should ring with them from one end of our land to the other. The prayers of the churches should abound in expressions of gratitude to God for the breaking down of idolatry in China and for the quickening of the home church that the great opportunity may be seized.

## On the Road to Tibet.

The following interesting letter comes from Mrs. Hardy. She and her husband, Dr. Wm. Hardy, together with



Dr. and Mrs. Shelton and their two children, are journeying to Tibet. They should reach their destination by the end of March:

"I think Dr. Shelton has written to the office since we started for Batang, but I am afraid that we have not done as well. I thought maybe a line as to our whereabouts might be of a little interest to you and let you know that we often

think of your work and you people at home.

"We left Shanghai about the middle of October, and reached Ichang on the first day of November; we were there three weeks waiting for the steamer to bring us to Chungking; it was delayed on this end of the run to carry some soldiers from one place to another farther down the river. However, we left Ichang on the 25th of November, and were seven days on the way to Chungking, reaching here the 2d of this month. We had a very good passage, considering that the river is quite low and the rapids bad in places. Our steamer was so small and so heavily loaded that it could not make steam



Tibetan yaks used by the missionaries as pack-animals on their journey through the mountains of Western China journeying to Batang, Tibetan border.



fast enough to carry us over the worst rapids; in these places wire cable was put out and tied to a rock on the bank above the rapid, then wound around the capstan on the steamer and pulled over in this way. This is the only steamer that comes up the Upper Yangtse, and was specially built for navigation on this part of the river. Next year they are hoping to have another; in fact, the captain has just returned from England with the new one. Some people who left Ichang three weeks before we did arrived two hours after we did; they came by house-boat and we by steamer. So far all those who have come by house-boat have had safe journeys, although we saw many wrecks along the way of freight which had gone on the rocks.

"We will still have some time to wait for our goods from down river, as they are coming by junk; some have come, and we hope to leave here by house-boat for Kiading in a week or two, and if all goes well we ought to be in Batang in three months afterwards at least.

"On reaching Chungking we met a

gentleman who had just returned from the West three weeks before and had been in Batang in September; he had no difficulty in traveling through that part of the country, and said the people in Batang were very anxious for Dr. Shelton to return. The houses belonging to our mission were all locked up and the property was being looked after. The dispensary had been used by the soldiers, and of course no one can tell how everything is until we reach there. The country seems to be quiet, as far as we know, and we are hoping to go on with our work and to travel in safety.

"Dr. Hardy and I are staying at the C. I. M. [China Inland Mission] home here in Chungking, and they are most kind to us and are making our stay here as pleasant as possible; of course, we are most anxious to be in Batang and at our own work again, but we remember we are in the East and try to be patient. We have all been so well and have safely come this far, and we have a very great many things for which to be thankful."

## Faithful Unto Death.

THE PERSISTENCE OF THE MISSIONARY IN HIS TASK.

A. MC LEAN.

Christ the Lord hath sent me to the midnight  
lands;  
Mine the mighty ordination of the pierced  
hands.

One evidence that the missionary cause is of God is found in the fact that missionaries as a rule never want to do anything else. Having put their hands to the plow, they do not look back. They forsake all employments that do not bear directly upon their work. Offers of larger incomes and easier and more comfortable positions do not tempt them. It is their desire and their determination to live and to die in the service of their Lord.

It is recorded of St. Martin that he said, "I will not draw back from the work." This became the watchword of all the missionaries in Western Europe.

After many years of pioneer service, Boniface was made an archbishop. While serving in that capacity he heard of a tribe that was yet heathen, and resigning his honors, he went out again as a simple missionary of the cross.

Christian Frederick Swartz spent nearly fifty years in India. He felt that he was engaged in the most honorable and blessed service in which any human being could be employed in this world. Swartz never came home on furlough. William Carey labored thirty years in India as a missionary. He rejoiced that God had honored him by calling him to preach among the people of that land the unsearchable riches of Christ. He never returned to the homeland. William Carey died and is buried in Serampore. Judson spent thirty-two years in Burma before he visited Amer-

ica. He came home then to preserve Mrs. Judson's life. All the time he was at home his heart was in Burma; he was anxious to be back among his converts and in his life-work. He wrote:

One prayer, my God! Thy will be done—  
One only good I crave;  
To finish well my work,—and rest  
Within a Burman grave.

Robert Morrison gave himself to China. His life was mostly passed in the midst of those who had no sympathy with his pursuits; but his zeal never abated. He was often tired *in* the work, but never tired *of* it. He said, "I have served my generation and must—the Lord knows when—fall asleep." He died in China, and is buried in China's soil. Robert Moffat spent nearly fifty-four years in South Africa. When his eye was dim and his natural strength abated, he gave the work into younger hands and returned to the land of his birth. His wish was that he had a thousand lives

and a thousand bodies that he could devote to the preaching of the gospel among those who had never heard the joyful sound. He regretted that he could not be put into that fabled machine of antiquity and ground out a young man, that he might sally out once more among the peoples who had no knowledge of God and of His Son our Lord. While at home he did what he could. He attended meetings and often spoke; he was ever pleading for the unevangelized. He sought to interest his hearers in building a seminary in which native students might be prepared for missionary service among their own people. In addition, he carefully revised his translation of the Old Testament.

Livingstone was asked and urged to abandon his missionary character and go simply as a geographical explorer. He said: "I could not consent to go simply as a geographer, but as a missionary, and do geography work by the way, because



Mrs. L. F. Jaggard and Miss Edith Apperson in the banana patch at Monieka, Congo. They are the only white women on the whole length of the great Busira River. They are very happy in their work among the primitive people of Central Africa.



I feel that I am in the way of duty when trying to enlighten these poor people, or open their land to lawful commerce." He added that nothing earthly could make him give up his work in despair. He encouraged himself in God and went forward. Stanley begged him to accompany him home, and assured him of a most cordial welcome. He said his work was not done and he could not go.

John Williams wrote: "My work is my delight. In it I desire to spend and to be spent." He told his father that his heart was as much alive to mission work as it was the day he first set foot on those shores; and that in the work of his Lord and Savior he desired to live and die. He continued till he was clubbed to death by the people he was most anxious to save. John Coleridge Patterson never lost his interest in his family and friends, but he could not leave his boys even to see the dear ones at home. He told his sister that he had a perfect assurance that God was ordering all things for their good, "so let us struggle to the end." "Instead of thoughts of home for myself, I am tempted to induce others to leave their homes, though I really think very few have such homes to leave."

The people of Scotland begged Duff to give up his work in India and take charge of a church. The Old Greyfriars' Church used every argument and offered every inducement to persuade him to become their minister. He felt humiliated and irritated by what churches and people regarded as a flattering recognition of his merits. On the death of Chalmers, presbyteries and synods entreated him to take the chair of Divinity, the most influential position in the church. The press and men of the world congratulated him on what they called his "promotion." He had no thought of accepting the call. For the sake of the people in India he asked to be permitted to cling all his days to the missionary cause. Not till his health failed and he recognized it as the will of God for him, did he consent to return to Scotland. He came home with great reluctance; he wished to live and

die in India, and to be buried in India. He said, "Wherever I wander, and wherever I stay, my heart is still in India—in deep sympathy with its multitudinous inhabitants, and in earnest longing for their highest welfare in time and eternity." He could have resigned his work and been applauded by thousands; he could have lived in comfort and elegance at home; he preferred to serve Christ as a missionary as long as health and strength permitted.

James Chalmers could have made money by joining the navy and assisting in the work of exploration; but he was a missionary and was not open to an offer from any source, and a missionary he must remain. He labored for twenty-one years in the South Seas without a furlough. He was invited more than once to come home for rest and for conference. He begged permission to remain on the field. After twenty-one years of service, he came home. He enjoyed his furlough, but he was only too glad to leave England and to resume work in New Guinea among his own people. When at home he said: "Recall the twenty-one years, give me back all my experiences; give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground, give it all back, and I will still be your missionary." Verbeck wrote: "I am only a missionary, and joyfully accept the situation. The work is congenial to me, and that my heart is in it, I need not mention." Verbeck labored for nearly forty years in Japan. His grave is there.

In the year 1859, Thomas Valpy French and Edward Craig Stuart sailed for India as missionaries. After many years of service, both were constituted bishops; French of Lahore, and Stuart of Waipatu. After serving as bishops for ten years, each resigned his great office and became a pioneer missionary; one in Arabia, and the other in Persia. French was called the "Seven-tongued man of Lahore." He served for forty years; Stuart served fifty-nine years.

Henry Venn tells of three great missionaries: Joseph Peet, Robert Noble, and Dr. Pfander. Peet was sent home because of nervous prostration. The voyage sufficiently rallied his powers to enable him to entreat to be sent back without delay to die among his people. Peet went to a field that was termed the tigers' den, so fierce and bloodthirsty was the opposition he first encountered. An attempt was made to poison his wells, to burn his home, and to waylay his path. His persistence was rewarded with 2,500 conversions. God made even his enemies to be at peace with him and caused them to welcome him as a benefactor to their country. In his old age he appeared as a Christian patriarch at the head of a Christian tribe. Noble would never accept a sick certificate; he went out to live and die at his post. No entreaty from his kinsfolk or from the committee could induce him to return even for a visit. God blessed his persistence; the influence of his teaching and character raised the moral tone of the upper classes through a large district. Dr. Pfander labored among Mos-

lems for forty years. A few hours before his death he sent a message to the committee to the effect that if God should restore him to strength, his one desire was to return to Constantinople to die there.

G. L. Wharton gave twenty-seven years to India. He left his wife and children at home, went back to his fourth term alone. One of his ministerial friends tried to persuade him not to go; that he had done all that a man of his strength could be expected to do. The missionary listened and made no reply to the arguments, but he sang softly:

I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what You want me to be.

James Ware learned in Rochester and in Chicago that he could not live many months. At once he insisted that he must go back to China and use the time that remained in the work in China, and be buried in China among the people for whom he had given his life and his all.



Dr. Paul Wakefield and Dr. Jas. Butchart, together with their medical assistants and medical students at the Luchowfu Hospital, China. Dr. Wakefield is now in charge of this institution. Dr. Butchart has gone to the medical department of the University of Nanking as our teacher there.



Zenas Sanford Loftis saw a lonely grave in China and said, "O, my Master! if it is Thy will that I fill a lonely grave in this land, may it be a landmark and an inspiration to others, and may I go to it gladly, if it be Thy will." His grave faces the road that leads to Lhassa, and on the stone that marks it this sentence is written, "Greater love hath no man than this, that a man lay down his life for his friends." R. Ray Eldred went to the Congo on his second term alone; on his third term he left his children at home. After his wife died he was instructed to leave Longo and spend some time at Bolenge with the other missionaries. He could not leave his children in the gospel even to find comfort. After a little he started on a long journey into the back country, and there died, and there he is buried.

What is true of Protestant is equally true of Catholic missionaries. Catholic missionaries go out with no thought of a furlough or a return. They go to live and to die. They burn their bridges and stand to their posts. That is true of both nuns and priests. They dedicate their lives to the land to which

they go, and give up all thought of seeing their homes again.

It does not follow that one who goes to the field is bound to remain there always. The Providence of God may call one home. Failing health on his own part, or obligation to parents who may be in need of care may make it necessary for one to return. But the fact remains that very few of those who ever felt the fascination of the missionary service ever wish to do anything else. Dan Crawford has been in Central Africa for twenty-three years. He says he is going back, and has no thought of ever seeing Europe or America again.

Dr. Forsyth says: "There is nothing finer or more pathetic to me than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won; so that they can not rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar common patriotisms seem beside this inverted homesickness, this passion for the Kingdom which has no frontiers and no favored race, the passion of a homeless Christ!"

## Worship in the Snows of Akita.

A WINTER PRAYER-MEETING.

GRETCHEN GARST.

Snow has fallen to depths measured in feet instead of inches, and for weeks winter has held full sway. To-day was a complete surprise, for it has rained almost continuously. The night is a black one. The rain splashes against the window panes, the melting snow drips and drips, and occasionally the unmelted snow crashes in a veritable slide from the roof. Such a night for prayer-meeting! The snow, soft under foot, is cut into fine pieces by the wooden clogs. Walking is difficult even with solid shoes; what must it be with stilt-like, wooden clogs? Prayer-meeting is usually held at Mr. McCall's, quite a distance from us, and the members of our household make up half the attendance. Miss Armbruster solved the difficulty by suggesting that we have

prayer-meeting here. All could attend, whereas only one or two would undertake the long walk. The regular household consists of eight members. The cook's son was with us, making nine. We gathered around the dining room table, and the picture there is the one I want you to see.

There is a sweet, cheerful girl of fifteen who serves us as maid. She became a Christian last year, and is growing wonderfully in all the Christian graces. The father is in an asylum, and the mother, with several children to provide for, was forced to take her eldest daughter out of school. The girl's loss in some ways means gain in others. The associations of a Christian household are an education. There is daily Bible study at the morning prayer

time, and a regular study hour in the evening. We hope the time will come when this capable girl may go to our girls' school.

The cook, also a Christian, and as faithful a woman as I ever saw, is in the circle. Forget for a moment the bright, warm room where the prayer-meeting is being held, and look at this little house of four rooms. It is so dark that on first entering you have to make an effort to see. There is a man sick with consumption lying on his bed on the floor. You know instinctively that he is a Christian, for over his bed hangs a picture of Christ in Gethsemane, and one of Christ calling His first disciples. The wall is papered here and there with newspaper to keep the plaster from falling off. A tiny baby came to the home just before our Thanksgiving day. One of the older daughters is the house and home keeper, while the mother works to make the living. A small boy of two plays around the house. He must be very lonely, for a brother and a sister have gone to other homes. With the father's income gone, it was impossible to provide for all the family. The son, who is here and comes every night to take his mother home, is just at the age to become a Christian. He has been in Sunday-school for years, and often comes to church. We are all hoping that he may make the decision this year. Does a quickly sketched picture of the home make you care to see more plainly the face of the mother? She is always cheerful, energetic, ready to take what comes and do the very best she can. There may be burdens, but she knows where to turn for help—to a God who hears and answers prayer. She knows that there are many who have such burdens as hers, and far heavier ones, without having any such comfort. She listens to the Bible as it is read day by day, but can not read a word for herself. When I first came to Akita her prayers were short and halting. Now without hesitation she pleads for help for the needy ones all around, and that many may hear of Christ and learn to serve Him. For those in the circle and for herself she prays for forgiveness and blessing.

Of the four young women in the home, two are graduates of the Girls' School in Tokyo. They are busy in Sunday-school work, calling in the homes, and helping in general ways. Our language teacher is a graduate of a Methodist school in Tokyo. She helps Miss Armbruster in one of the Sunday-schools. The fourth is the head kindergartner, the graduate of a training school. She is the daughter of a Methodist minister, and has learned of Christ from childhood. The girls are all bright and attractive, enjoy fun as much as any American girls, and are earnest in telling of the faith that is theirs. They have their discouragements and trials, and make their mistakes, but are striving for the better things in life.

The prayer-meeting was a quiet one. We joined in hymns, a lesson was read from the Acts, and all led in prayer. My mind wandered from the room out over the whole empire. Years ago the seed was sown in faith, oftentimes with tears; now the reaping is with joy. There was loneliness where now there is companionship, and open opposition where now there is love and, at worst, a sort of interested toleration. There are homes for the missionaries which are centers of Christian influence. Many worked and prayed, and a kindergarten was built. A girls' school was planned in faith, and every year sends out Christian girls to work for their own country. That unpretentious circle of believers was made possible by years of prayer and struggle. The prayer circle was small, but the prayers seemed to take hold of the very throne of God.

Just now I heard the cry of a street vender out in the cold and rain trying to earn his pittance. While my heart is full of gratitude for past blessings, my thoughts follow that man down the narrow streets, where many, many people struggle on through life hardly knowing their need, though O, so needy! O for strength for the workers here, American and Japanese, as they work together, and for many more workers to join the ranks and help to gather in the harvest!

*Akita, Japan.*



## Does Educational Mission Work Pay?

A FELLOW-WORKER.

This is Mr. and Mrs. Alexander Lee and their little daughter Aileen, as fine and interesting a little family as any of you would wish to meet. They took dinner with us on a recent Sunday, and this was taken on our front porch afterward. Miss Aileen was a little over three months old then.

Mr. Lee is one of the decisive answers to the question, "Does mission educa-



Mr. Li and his family at Nanking University.

tional work pay?" He is a product of our own school here in Nanking before it went into the Union. He is one of three brothers who became Christians and, after years of patient waiting and loving devotion, had the joy of leading their stanch old Confucianist mother into the church. Mr. Lee came into our school when quite a lad, and though frail in health—so much so that at one time it was feared he had tuberculosis—he graduated with honor and with an ambition to go to America to study. Mr. Meigs encouraged him in this and helped him with arrangements, and one fine day he landed in America, at Hiram College, with forty-five dollars in his pocket, a stranger in a strange land, among a strange people, and from a land

and a race where it had always been considered a disgrace for a student to do manual labor of any sort. But Mr. Lee went to work. He did all the things the ordinary plucky American lad does to earn his way through college, and did it on less strength and with greater handicap than most of them do. He graduated at Hiram, then took graduate work at the University of Chicago and at a technical college in Louisville, Ky. His specialty was physics and chemistry. When he was ready to come back to China, in the fall of 1911, he was offered a position in the Government college at Peking at four hundred Mexican dollars a month. The University of Nanking offered him over twice as much as they were paying any other Chinese teacher—in fact, a single missionary's salary—but that was far from as much as the Peking position. But Mr. Lee felt the pull of the Christian work and the call of his Alma Mater, now a part of the university, so strongly, that he set his face against Peking and came to us.

A pretty little romance adorns the story just here. On his way to America Mr. Lee visited, in Honolulu, the home of one of our faithful Chinese Christians there, the father and family of one of the girls in our boarding school here. While there he was much attracted to the eldest daughter. After reaching America, he, in true American fashion, wrote asking the young lady to correspond with him. The result was that on his way back to China, while the ship was in Honolulu harbor, Mr. Lee quietly went ashore and came back aboard with the prettiest, most stylish-looking little bride you ever saw. Mrs. Lee quite took the foreign population of Nanking by storm when she arrived, with her pretty American clothes and idiomatic English, very American indeed.

Professor Lee not only teaches physics in the university, but teaches chemistry to the medical students, is Sunday-school

superintendent, and chief worker at our Drum Tower church, and is used by our own mission as well as the university in a hundred ways and places where tact, judgment, and a thorough understanding of all the elements of the case are needed. He must naturally have more influence with the students than the foreign teachers can have, for al-

though he thoroughly understands and represents the Western viewpoint of things, he also knows and understands the Chinese viewpoint in a way we never can, and knows better the needs and requirements and appeals of the young men of China. He is invaluable in our work here, and we wish we had a dozen more like him.

## If I Were a Preacher.

"JUST A PLAIN LAYMAN."

It is a tempting subject. But I had not gotten very far into it before the foot-rule I was measuring off for you had to be applied to myself. So what I now write are truly the ideals I am trying to work out in my own life. "If I were a preacher" I would lay my life-work out somewhat as follows, the daily personal Bible and prayer-hour being taken for granted.

1. I would seek to find for myself a life of faith which I believe God has for every one of His children and which is far beyond my utmost dream. To this end I would keep Hudson Taylor's "Retrospect" and George Mueller's "Life of Trust" continually in my mind's eye.

2. I would yield body, *mind*, and spirit to the Holy Spirit for daily and absolute guidance. I have underscored "mind" as the point at which some preachers fail to yield. Love transcends theology. This attitude of open-mindedness is especially necessary in the study of the Scriptures. It is the only way to get *new* things out of them.

3. I would expect definite fruitage from my work, not only in building up believers, but in the real conversion of the lost. I would believe that a revival is possible *at any time* that I am will-

ing to fulfill the conditions. I would not let that insidious, soul-relaxing term, "a gospel-hardened community," get a wedge into my mind. I would believe that all the Spirit wanted was a life channel (John 7:38), and resolve that that channel should be *my* life.

4. I would live much in intercession, not only for my own congregation, but for God's purposes for the whole world. I would try to live and think in the atmosphere of the invisible church which Christ so dearly loves rather than solely or even largely in my own denomination.

5. Then, for my sermons I think I would always try to remember that I could never really impart a spiritual truth beyond my own experience of that truth. Emerson says that the capital secret of your profession is to convert life into truth.

6. Another thing I would try to do would be to break up the deadly formality of at least some of the church services.

7. "If I were a preacher" I would always try to remember that the more of the "preaching" I got my people to do, the greater would be its effectiveness. This is usually a great deal harder than to do it oneself.



## Biographical Sketches of Our Missionaries.

DR. AND MRS. JAMES BUTCHART.



[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Dr. James Butchart was born at Dorchester, Ontario, Canada, 1866; baptized in 1879. He began the Christian life at only thirteen years of age, and received his education in Clinton, Ontario, and in Cincinnati and New York City. The Pulte Medical College, Cincinnati, graduated him in 1889, as did the Eye and Ear Hospital, New York City, in 1891. He stood high in his classes, and commanded the highest respect of all of his associates, both students and professors.

Afterwards he began the practice of medicine at a small town called Dover, a short distance above Cincinnati on the Ohio River. This practice had not been continued long until there came a loud call for a medical missionary to the Foreign Society from China. The name of the young Dr. Butchart was proposed by a friend. At that time he did not have the missionary vision. When the proposal was presented to him, he refused it. Afterwards, however, the result of a later and fuller conference, he finally decided to give himself to the work in China, and he was appointed as a missionary. The date of the appointment was June 21, 1890. The Foreign Society did well in his selection. The great field China, to which he was assigned, was reached in 1891.

The young missionary made a splendid record with his associates on the field. He threw himself into the medical work with

an intelligent enthusiasm. More than once he has expressed his high appreciation of the valuable aid Dr. Macklin had given him. It will be remembered that Dr. Macklin had preceded him to this field a number of years.

The greatest work that Dr. Butchart has accomplished in China is the planting of our very important medical work at Luchowfu, and in building the splendid hospital and other buildings. The work under his guidance was well and economically done. The great plant will stand as an enduring monument to his enterprise and industry and wisdom and business sagacity. It has one of the very best hospital equipments belonging to the Foreign Society in the whole world-field.

Not only as a builder, but pre-eminently as a capable, devoted, and a growing medical missionary has he stamped himself upon Luchowfu and the surrounding country. For many years to come his name will be closely linked with Luchowfu in all that part of the empire. Some of his patients came a hundred miles and more to receive the touch of his skilled hand. His fame has reached far and near. The cry of the distressed and the suffering appeals mightily to him. He will always rank high among the medical fraternity of his adopted country, to whose interest he is most ardently devoted.

One of the most important steps in the life of this eminent doctor and missionary was his marriage to Miss Nellie Daugherty. The year of this happy event was 1903. This charming woman went to China as a missionary of the Foreign Society in 1901. Mrs. Butchart was born in Bardolph, Ill., and was baptized in 1884; educated in Vermont and Eureka, Ill., and won the degree of B. A. in 1897. She has been a true missionary helper to her hard-working husband in all his problems and perplexities, which have been neither few nor insignificant. Indeed, they have been numerous and taxing. She has inspired him in all his labors and counseled wisely in all his problems.

Four children have blessed this home: James Baird Butchart, age 8; John Harvey, age 7; Helen Lucile, age 3, and Ruth Christina, age 1 year.

## About Living-Links.

This church will raise its \$600 for Mrs. Drummond.—E. D. Salkeld, Frankfort, Ind.

Have no fears as to our Living-link. It will come up all right.—T. A. Hall, Lawrenceville, Ill.

Some of us are beginning to dream of a Living-link day.—P. P. Hasselvander, East Radford, Va.

We expect to be on hand with Living-link offering. Have been working on it for some time.—Frank D. Draper, Ashland, Ohio.

We will be in the Living-link column this year, the Board and congregation being heartily unanimous in this.—Chas. M. Watson, Norfolk, Va.

Claude C. Jones is the pastor of the First Church, Phoenix, Ariz., which has just become a Living-link in the Foreign Society. They have raised over \$600.

We have no other intention than that of continuing the Living-link. Hope you may go to Atlanta next fall with the best report ever.—Ira L. Parvin, Niagara Falls, N. Y.

The churches in Mason County, Ky., become a Living-link in the Foreign Society, and will support Miss Mina Van Cleave in China. A. F. Stahl has led in this campaign.

The First Church at Omaha, Neb., also becomes a Living-link in the Foreign Society, and will in the future support their own missionary in the regions beyond. Chas. E. Coffey is the pastor.

The Frankfort (Ind.) Church raised over \$500 Sunday, March 1st. They expect the \$600 next Sunday. Mrs. E. M. Drummond, of Harda, India, their Living-link, spent the

Sunday with them, and the people are delighted with her.

The Tabernacle Church, Lincoln, Neb., is providing their Living-link fund in the support of W. H. Scott, of India. They received three subscriptions of \$100 each, and five subscriptions of \$25 each.

Weather very disagreeable yesterday, but first call for Foreign Missions resulted in an offering of \$530. This is our largest offering on the first call. Of course, we shall easily remain in the Living-link, and I will be disappointed if we do not go beyond it.—W. A. Fite, Paducah, Ky.

The Angola (Ind.) Church sees its Living-link in sight. This is one of the steadfast missionary churches of many years' standing. They support Miss Bertha Clawson, of the Girls' College, Tokyo, Japan. It is by no means a wealthy church, but always loyal.

The church at Auburn, N. Y., combines its offering with the Central Church, Syracuse, N. Y., to support the work being done by Bro. E. A. Johnston at Longa, Africa. This is a distinct advance move for the two churches, and assures an increase in their gifts of more than \$400. It will be remembered that Brother Johnston went out from Auburn, N. Y.

I think you can count on this church keeping up its Living-link as long as I am its pastor. We do not plan to go backward, but forward. We expect to do more and more as the years go on. We are trying to cultivate a missionary conscience, and it is growing. I have as my ideal as much for others as for self, and we hope to work it out.—J. Boyd Jones, Pastor, Anderson, Ind.

## From Missions of Other Communions.

### OUR NEIGHBORS IN AFRICA.

Secretary Wilkes, of the London Congo Bololo Mission, has recently visited their African mission. It is located just north of our own mission in the Congo. This is a strong interdenominational mission. Mr. Wilkes writes very hopefully of their work, and among other things he says: "Not the least hopeful sign nearly everywhere I went was the appearance of crowds of little children. 'Send us a teacher,' is the universal request. The people do not look with favor on the Roman Catholic priests, and in places will not let Catholic teachers settle in their

villages. 'We want English, and not Mompe's (*Mon Pere's*) people.' The priests are working in almost every district we occupy, but I think I can safely say they are making little progress. Their method is to distribute small metal discs to children in the villages, or bits of dirty cloth—'pieces of Mary's dress'—to wear about the neck."

### A DEVOTED LEPER GIRL.

Mr. Sam Higginbottom, of Allahabad Christian College, India, tells of a devoted leper girl in his leper asylum. Her name is Francis. She was a very beautiful Christian



girl and engaged to be married. Her wedding garments were all made when the doctors discovered she had leprosy, and she was placed with the other lepers in the asylum. For a while her heart was broken and she wished that she might die. Her body became terribly diseased and her hands dropped off. As she suffered it dawned on her that God could use her even as a leper, and she began to do personal work among the other leper women. Her efforts were wonderfully rewarded and she was enabled to lead more than one hundred women to accept the Savior. Now, with beaming face, she says that she can thank God that she is a leper in order that she may be used in bringing other lepers into the Christian life.

#### THE TRANSFORMATION OF FIJI.

When the first Methodist missionaries went to the Fiji Islands in 1835, there was not a Christian and the people were sunk in the lowest paganism. Cannibalism was rife, and the brave missionary and his wife did not know that their lives would be safe for a week's time. The missionaries preached the gospel and lived the life of Christ among the people. The results were slow at first, but increased with the years. This last year, out of a population of 90,000, 83,000 people were returned as claiming attachment to the Methodist church. The missionary contributions last year were more than \$50,000. The transformation of the Fiji Islands has been one of the striking miracles of modern missionary history.

#### CHEERFUL NEWS FROM KOREA.

The remarkable fact is that during this year of trial and disturbances, and in the midst of conditions that might easily cause confusion, and that might weaken the church, our city churches have been kept strong and very much alive; and every Sunday morning, when four large Presbyterian church-bells peal out their calls to worship, and the crowds of men and women and children are seen on their way to the seven different churches, the remark is often heard, "This Jesus church is by no means a dead one!" Our Sunday-school attendance has kept up wonderfully well, and the spiritual life of the city churches has certainly increased.

This has been the banner year in the theological seminary. We reached the high mark when 194 students came in during March to take up their preparation for the ministry. The graduating class numbered thirty-three. A postgraduate course was conducted in May, with the result that ten ordained men came in from the country to take advantage of the extra study.

#### MASS MOVEMENTS IN INDIA.

"One hundred and fifty thousand people in India," says the *Christian Observer*, "are asking for admission to the church in the territory where the United Presbyterian Church is laboring. So great is the need for workers that the representatives of this church are baptizing people in villages that applied for church membership ten years ago."

## AMONG OUR MISSIONARIES.

### Briefs from the Workers.

E. R. Moon, of Bolenge, Africa, writes: "Thirty-four couples were married here at Christmas time."

C. E. Benlehr, of Mungeli, India, writes: "The Church at Mungeli has had 101 baptisms since April, 1912."

C. E. Robinson reports eight added in the Sendai District. The credit is due to the faithful work of the Japanese evangelists.

O. J. Grainger, Mungeli, India: "I have had twelve more baptisms since I wrote you last. I expect eight or ten more during the month."

Miss Mary Rioch, who has been spending a delightful furlough in Canada, will return to her field of labor in school work in Tokyo, Japan, June 23, 1914, on the S. S. *Chiyo Maru*.

C. E. Robinson, of Sandi, Japan, writes: "The six Japanese pastors and evangelists in the Sendai District have eighty-five enrolled inquirers. Any one who is sincerely interested in Christianity and willing to receive instruction as to what it means to be a Christian is enrolled as an inquirer."

Dr. Mary McGavran, at Damoh, C. P., India, writes as follows: "Yesterday at the

New Year's day in the jungle, four of the children of Christians were baptized. One, Suph Dgal, is an orphanage *grandson*. I think his father was the second boy married. The boy is bright—getting along in school well. They had a fine day out there. I had a sick woman on hands and could n't go."

Mrs. F. E. Hagin, of Tokyo, writes: "There are three little boys for whom I would like support. If you find any one wanting to do that sort of thing, I will be glad. One is a child whose mother deserted him, and the father is a fine Christian character, but his income as a native minister is not sufficient to keep a nurse for the child. The other two are the dearest, brightest little fellows—they are in the kindergarten. It will take \$3 a month for each child."

Dr. L. F. Jaggard, of Monieka, Africa, writes: "We are working on the veranda of our house, and a cottage for Miss Apperson. The ladies are conducting a school for the children of the town in the morning, with an attendance of over 100. In the afternoon all of us go to the school for workmen and advanced pupils. This makes the day pretty full when we menfolk are at work at the carpentering trade all forenoon, but we are all well and able to eat and sleep, so should be content."

A. F. Hensey, Bolenge, Africa: "We have had a busy but happy Christmastide. There were ninety baptisms and an offering of over 900 francs. With the new year we are commencing work among two new tribes, the Ibinza and the Nkole. The Ibinza might well be called the gypsies of the Congo. They have no settled abode, but live in shell-like canoes or in earth shacks built in an hour. The three young men who are the first fruits of these gypsies seem very wonderful to us because they have been so long indifferent to the gospel."

Mrs. F. E. Hagin, of Tokyo, Japan, writes: "In Tokyo our six Sunday-schools celebrated Christmas on five nights and at least 1,000 people heard the Gospel story. We bring as much of the Bible as possible into the exercise. In one of our new schools we gave a beautiful entertainment, and we did not have to contribute a penny. Two noted artists whose children attend each volunteered to paint a picture for the occasion. One was the cross as the main thing, about six feet square, and the other was a Sunday-school railway station for a little exercise we had. The other eleven schools in the out-

stations gave the story to not less than 3,000 people."

Dr. Elliott I. Osgood, of Chuchow, China, writes: "Our hospital is the fullest it has ever been. We have had its full capacity, forty-eight patients, in this fall, and the average keeps up to nearly forty. Our daily clinics run about fifty or sixty. Members of a Northern regiment, which has been stationed here for some time, left this week, and just before they left they presented a complimentary tablet as a thank-offering for the medical treatment we had been giving them. It was inscribed, 'Utmost kindness to China's soldiers.'"

The following interesting word comes from Dr. Jaggard, at Monieka Station, Congo: "The station work goes along as usual. We are going some in the board line. The four crews of hand-sawyers put out about 190 feet of lumber a day, the boards averaging ten inches wide. This takes lots of supervision on our part. How I wish we had a little saw-mill! Maybe we can cut down allowances to be able to get it. It would save on workmen's pay something like \$400 a year for these first years. Wages are certainly going to be higher, too. Besides the saw-mill would save a lot of anxiety and temper on our part."

The church at Bolenge, Africa, is getting to be quite a melting-pot for different tribes. A. F. Hensey writes concerning the Christmas conference: "Among the ninety people baptized on Christmas day there were eleven languages represented: Mbole, Lonkundo, Lonköle, Ekonda, Bokonji, Bobangi, Ba-loi, Ngömbe, Lobonga, Ibinza, and Lomongo. For the new year five elders and seventeen deacons have been chosen to serve the church. One of the deacons is chief of the lower Ubangi and Ngiri, also one elder and three deacons have been set apart as district evangelists. The Lord's table will be spread each Lord's day at one village each of the Ubangi and Ngiri, and at three villages in the interior."

Mr. A. Geo. Saunders, of Laoag, Ilocos Norte, Philippine Islands, writes as follows: "My breaking-in process has continued during the month. Doctor Pickett and I have been visiting various of our congregations. We also took one rather long and trying trip out to some Tingian villages. To be in the saddle for nearly a day and a half is a new experience for me. The Tingians are amongst the non-Christian people. I use that word "Christian" conventionally. The



people called Christian are Roman. They are altogether lacking anything that approaches an adequate idea of Christian living. We are having a splendid month. We know of a dozen baptisms so far. There may be others not yet reported. In the coming week I am taking advantage of the Christmas vacation to break in some of our high school boys evangelizing in nearby villages."

W. H. Scott, one of the new missionaries in India, writes from the language school at Lucknow, where he is studying: "I have been in India now a little over three months, and I believe I am enjoying it more and more. The first month and a half I was here I was not so very well, but since then I have been very well indeed. Since the 20th of December I have gained about nine pounds in weight—about five of which I had lost on the way out here and during the first month and a half while here. My language study seems to be going very well. Already the Gospels are fairly easy reading, but it will take a long time to get anything like fluency in reading or speaking. For the most part, Hindi, I think, is as easy as any language I have tried, but to learn to speak it correctly—that is, with the exact shade of meaning, and as even the ignorant Indian for the most part will unconsciously do—is indeed no small undertaking. I am digging away at that task, though, at about the rate of nine hours a day. I am doing one thing in which I am finding much pleasure, and that is teaching a mission study class of Indian boys. We are using Donald Fraser's book, 'The Future of Africa.' You, of course, know what it is like. I am making use of

Brother Corey's little book once in a while. It makes a pretty good reference book."

#### DR. SHELTON IN CHINA.

The following is copied from the letter of a Presbyterian missionary working in Central China. The writer is W. S. Elliott, and the letter was written to E. E. Elliott, our Brotherhood secretary. The two men are brothers:

"Ernest will be interested in hearing that his friend Dr. Shelton is at present on Kuling and we are to have him as a guest at dinner some evening this week. We had the pleasure of hearing him give a most graphic and interesting report of the Million Dollar Campaign to the mission of the Foreign Christian Missionary Society last Sunday afternoon. Mr. Hunt sent us a special invitation. It was a very touching address, and it was a revelation of a growth in spiritual life among the churches of the Disciples that was most gratifying to hear. Dr. Shelton's constant reiteration, 'It was *God* that did it!' gave us to know how a million dollars was raised in a brotherhood not noted for its wealth, and made us understand how it could be thought possible to raise another million in another campaign among the same people. The emphasis that Dr. Shelton placed on the spiritual results of the campaign was good to hear. He himself, very evidently, came to believe more in the efficacy of prayer offered in the name of Jesus Christ because of the remarkable answers to such during that memorable campaign. We were all drawn nearer to God as we listened to the simple story of such wonderful things."

## The Field.

### AFRICA.

#### CHRISTMAS BLESSINGS AT BOLENGE.

E. R. MOON.

Well, our Christmas conference is over and the last page of 1913 is being written.

We had a great gathering this year. The evangelistic work of Bolenge station has extended up the Ubangi and Ngiri Rivers until we are now working in four different languages. It makes the work more difficult, but the Lord is greatly blessing our efforts, and some of the Lonkundo-speaking people of Bolenge are becoming real foreign missionaries, laboring hard to evangelize these tribes that speak a different language from theirs.

Sunday before last there were eight hundred and fifty-eight at Sunday-school. It was quite a problem to handle such a school, for there were several languages represented, and very many of the people had never been to Bolenge, so had never seen any Sunday-school except the small gatherings in their own villages. On this Sunday, while they were gathered in classes in various places out under the trees, some one started to run, and all of them thought it was time to gather back in the church. There was a general stampede. Eight hundred and fifty people, each trying to be the first to get into the church that only seats six hundred! We tried to stop them and have them come in orderly, but it was no use; the rush was on and in they came, men, women, and chil-

dren, through the two large doors and the dozen large windows.

They soon settled down, and I preached to them on the text, "Take ye away the stone." I likened the sinful world to Lazarus dead in the tomb waiting to hear the voice of Christ say, "Come forth." But their own ignorance of God, or the Christian's inability to teach, or the sins of Christians, are like stones piled in the door of the tomb until the sinner can not hear the call, so the message comes to all Christians to-day as it did to those at the tomb of Lazarus. Take ye away the hindering stones that all those who are dead in sin may hear the voice of Christ and come forth into the life.

The audience was very attentive, and when we came to the communion there were 550 communed, and I have never seen a quieter service in such a crowded building.

The day before Christmas Mr. and Mrs. Hedges and Mr. and Mrs. Johnstone came down from Longa and stayed over the following Sunday.

Christmas day began with a sunrise prayer-meeting. All morning up till the time for the meeting in the church crowds of natives paraded the streets singing hymns. About nine o'clock Mr. Hedges preached the Christmas sermon, after which we went to the river, where ninety were baptized in Christian baptism. In some way this was a very remarkable class. We baptized one deaf and dumb woman and one of the most notorious witch-doctors of the whole back country; also three Ibenzas, the first fruits of that tribe. They are the gypsies of the Congo, wandering from place to place in their canoes, fishing and trading. A large number of them have settled on a lake up the Ngiri River. We have just sent two teachers to them to begin work among them this new year.

At three o'clock in the afternoon we had our usual Christmas offering, which amounted to 936.45 francs, or \$187.32, the largest in the history of the church. In the evening the natives had a meeting in the church while we missionaries and a neighbor trader had a delightful meeting in English in one of the mission houses.

Friday was a day of rejoicing. We had games arranged for the natives, and among other things the natives had a sham battle in the native method of warfare. It was a treat to see and a sight that not many more will be privileged to witness, for the old things are fast passing away. The younger generation now know but little of the old methods. There were a large number of old men and several chiefs who took part to make this battle a great success. The day

was finished by the regular Christian Endeavor meeting.

Sunday was another big day similar to the previous Sunday. Not quite such a crowd, but more Christians at the communion service.

The evangelists have now been sent out again and are now on their way to their many posts. May God give them strength to withstand the temptations that are sure to come, and grant them the rich harvest of souls that has ever crowned their efforts to win their brethren!

## PHILIPPINE ISLANDS.

### FIRST FRUITS IN SAN ILDEFONSO.

W. H. HANNA.

The town of San Ildefonso lies six kilometers north of Vigan. For years we have worked spasmodically there, but since the opening of the Bible College in Vigan this year one of the students has been working on Saturdays and Sundays at that point, and I have gone several times to assist. Some years ago several persons were baptized, but no regular meetings were held. We have always had some students from San Ildefonso in our Vigan dormitory. Only one of these yielded obedience to the Lord, but we rejoice that he has become one of our evangelists. It seemed impossible to reach others. However, our systematic work has been telling, and on a recent Lord's day afternoon five young men confessed the Lord to the salvation of their souls and were baptized. One of these has been making his home in our dormitory for three years while attending the schools of Vigan; another was an inmate for three years, but he is now a public school teacher. The baptisms were witnessed by hundreds of people, and we had hoped that the preaching on that occasion would open many hearts and that the example of these young men would stir up others to accept the Lord. The result has been otherwise. On the succeeding Sunday the number of children in the Bible school was greatly reduced, and some adults who had been regular attendants were absent. A little questioning brought out the fact that some people who had witnessed the baptisms had determined that their children should not go to the Sunday-school lest we should take them by force and baptize them.

The strange part of the proceeding is that very few of the residents of San Ildefonso bother themselves about the Roman Catholic religion. They seldom or never go to mass, and there is no resident priest. Many Scriptures have been sold there, and



we have not been forbidden entrance to any homes, at least as visitors. The Sunday-school there has had quite a peregrination. We were driven out of our first meeting place because the woman of the house gambled and sold liquor. In the second place the Jesuit from Vigan found us out and persuaded the man of the house to deny us its use. He says he had obliged us in the first place, and then he was obliged to favor the priests by turning us out. This new church has eight members and all are men. We ask the prayers of all that their number may be increased and that their faith and love abound unceasingly.

### TIDINGS OF JOY.

W. H. HANNA.

Ruperto Hilario, evangelist at Sanchez Mira, Cagayan, has written of his labors from July 15th to July 31st, and the tidings are joy-bringing to all who love the Lord. He set out with two women and a man as companions to labor at Pamplona and Abulog. At both of these places there were a few disciples, but they had no regular meetings. Both towns are to be reached by boat on estuaries and rivers from Sanchez Mira, the journey consuming almost a day. They are located where the greatest industry used to be the making of wine and alcohol from the nipa palm. Illicit stills have been more numerous than in far-famed Kentucky, but the Government has been able to close many. Some revenue agents have fared badly. People are very averse to paying the tax; they drink their own decoctions, and their morals and social life will bear reformation.

The above messengers of salvation were kindly received at both places. They labored diligently in storm and sunshine, wading through deep mud to reach the homes of the people. Day by day were seen the fruits of the preaching, exhorting, and praying, and when the time for the return of the workers had arrived it was found that four persons in Pamplona had accepted the Lord and eighteen in Abulog. The evangelist has been entreated to return shortly and remain several weeks, so that the brethren may be brought into an orderly church and may be taught how to conduct the public worship and engage in service for the Master.

One of the members at Abulog seems to have some gift as a poet. Our prose edition of the "Life of Martin Luther" is exhausted and, as Ilocanos are fond of poetry and apt

in memorizing the same, it has been thought expedient to issue that life in poetical form, and this brother has concluded to undertake the work.

## INDIA.

### CHRISTMAS WEEK IN DAMOH, INDIA.

MRS. W. B. ALEXANDER.

Christmas week in Damoh really was crowded too full for expression, and I am sure that should I give you the details of everything we did you would not have time to read through the letter. The festivities began Christmas eve with a Christmas tree at the church. This was for the children of the Christian community, exclusive of Orphanage boys. Funds for this were raised by subscription, and all but two or three families contributed. Christmas morning there was a praise service, followed by four baptisms and two weddings. The church was packed. All the Christians, faithful and unfaithful, had turned out, and many non-Christians, too. The church was quite gorgeously decorated, the services were good, and the songs had an unusually triumphant ring. Being a woman, I can't refrain from mentioning the brides. One had come from Kulpahar, and one from Bilaspur. There should have been a third wedding, but when the lady saw the gentleman—not of *her* choice, but of Mr. Rioch's—she refused to marry him. This was the day before Christmas, so both she and the man recovered sufficiently to attend the Christmas services. The brides were shy and droopy, as befits brides, but they looked pretty in white saris over pink dresses. They had been staying at the ladies' bungalow since their arrival in Damoh, so I suppose Dr. McGavran or Miss Franklin was responsible for their carrying white chrysanthemums and pink roses.

Christmas night there was a tree at the Orphanage for the boys. The following day there was a big dinner at the church. Practically all the Christian community had contributed toward this, and all helped in the eating. New Year's day there was another dinner, attended by a hundred or more of our people. This was a picnic dinner on the banks of a river three or four miles from Damoh. Again we had four baptisms.

The Sunday between Christmas and New Year's all our Sunday-schools came to the church and we had an hour's program, followed by distribution of sweets to all.

New Year's eve there was a watch-meeting, and a series of meetings planned by Mr. Alexander filled all the other nights between Christmas and New Year's. There were five of these meetings dealing with the progress of the Kingdom in various lands. One dealt with the work in Africa, one in China, one in Korea, and two with the work in India. Mr. Alexander had helped the men in finding material for their talks, and the meetings were very good and very well attended.

I have omitted so many things—the Orphanage Christmas dinner, and how the boys serenaded us early Christmas morning, the good dinner Mrs. Rioch gave the missionaries, the good visit we had with Mr. Benlehr right in the midst of our celebrations, and many other things. It was quite the best Christmas we have had in India and all of them have been good.

We were in camp again yesterday. We came out yesterday. Nothing of especial interest has taken place so far.

## TIBET.

### BEGINNINGS IN TIBET.

James C. Ogden, sailing for China, nearing Honolulu, under date of January 28, 1914, says:

"In reply to your inquiry regarding the first Sunday-school in Tibet, I wish to say that I can speak definitely for Batang only.

"We burned the first gods in Batang, December 31, 1909; our first Sunday-school began in January, 1910; our first day school opened with ten pupils March 15, 1910; our first baptism in Batang was August 5, 1910. Five were baptized. I did the baptizing. Dr. Shelton could have done it as well.

"We were the first Protestant mission to do what is mentioned above in Batang, Eastern Tibet.

"In Tachienlu, 400 miles east of us, from 1904 to 1908 we had a Sunday-school, day school, and several were baptized by Dr. Shelton. The China Inland Mission had been in Tachienlu ten years before we went there, and their efforts were quite successful. Tachienlu is usually considered more Chinese, and Batang and surrounding country more Tibet. The territory between Tachienlu and Batang is known as Eastern Tibet, while that west of Batang is known as Tibet Proper.

"In 1911 we put a man in Chambdo, seventeen days west of Batang. His name was Lao Lu, well trained and capable. He

did efficient work while there, and his was the first of the kind in that field.

"But really, after all, the work of God is linked together, and His purpose so sure that I believe that many men and many missions will be used in the evangelization of Tibet. For a century God has been using linguists, explorers, missionaries, and statesmen in making ready for the final opening of Tibet, and I believe the general preparedness indicates that the opening is at hand. One man's work, or one station's work may be comparatively small as compared with the whole, but it is an important part.

"Thanks to those who have gone before us and in a large measure made possible what we are doing. We are after all only links in a chain. How happy we are to be able to go back!

"We are all well, and having a very good voyage for this time of the year."

## CHINA.

### JAMES WARE.

Writing of the death of his colleague in China, James Ware, W. Remfry Hunt says of him:

"James Ware was a rare soul. The mission field made him great. He came to China a sailor boy, and died in Shanghai as a recognized scholar sinologue, and as one of the most efficient translators from the original Greek and Hebrew of the Old and New Testament Revision Committee. In over three decades of service James Ware had worked like a Trojan and walked with the finest of the leaders in the mission field. He used his given talents well and has entered higher service. He rests from his labors and his works do follow him. We had much in common in our humanity and in our ideals. When he erred, it was always on the side of love. The churches of all the denominations in Shanghai booked him for all special occasions. In the twenty-five years I have known him I never knew him carping on the so-called failures of others. Among his Chinese colleagues Brother Ware lived as a personal friend and they confided in him as they would to a mother. He knew God and walked humbly.

"In linguistic genius Brother Ware had few equals. If language abilities could be bequeathed down to his successors, it would be a fortune. But God knows and loves and understands. James Ware will be remembered as one of the great missionaries of China. With all his fine equipment, and mostly self-educated, he was as humble as a



child. He had that rare qualification of a missionary chum in first seeing the beam in his own eye before he beheld the mote in his brother's eye. His passing has been triumphant, but minor chords of tears that pray and looks that are eloquent invite the prayers of our splendid brotherhood for the loved ones who look on the vacant chair and hear the voice of one who being dead yet speaketh."

### THE LUCHOWFU NOTES.

#### THE GIRLS' SCHOOL.

The Girls' School completes the fifth year of its work this month. It has been one of the surprises of our work. Started almost as a side line, because of an empty room and a teacher with a few hours' idle time each day, it proves to be the filling of a real need of the city. The first term there were seven little girls studying Chinese readers, arithmetic, Bible lessons, and singing. The second term there were ten pupils. A small building was then erected, and a young woman teacher called from the Nanking Girls' School. That term the enrollment was over forty, and the school became an assured part of the station's work. In the fall of 1911 it was interrupted for several months, but opened again in 1912. During the summer of 1913 the buildings were torn down and rebuilt in a much larger and better way, in the compound of the single ladies' new home. This year the school has over fifty pupils, many of them from the best homes

in the city. There are two Christian young women teachers from Nanking, and one man of the city, the teacher of Chinese. Five of the girls have been baptized, and there are others only kept from receiving baptism by the opposition of their people. There is an enthusiastic Endeavor Society of twenty members.

We welcome with open arms the Christian Woman's Board of Missions, as it comes to build the much needed boarding school for girls. Money is already here to buy land for the school. Our latest word is that one young woman is under appointment for this work, and will reach China next fall. Their hope is to send two women for this work. We dream of a number of primary day schools in various parts of the city feeding this central higher grade school. This can only be when we have educated our own girls to teach such schools, but we see the dawning of this day and are glad.

The contract for the church building in Luchowfu was let the day before Christmas. This building will provide for all church meetings, with rooms for Sunday-school. The main room will seat 300 without crowding. By opening the Sunday-school rooms and crowding we can provide for an audience of about 700. It will be a modern brick building with red tile roof. The contract for building complete with seats and pulpit furniture is for \$3,000 gold. The location is only a few steps off the main business street of the city, and is just east of the single ladies' home.

## SUNDAY-SCHOOL DEPARTMENT

### Monthly Missionary Programs for Sunday-Schools.

#### GETTING THE PUPILS TO PRAY FOR THE MISSIONARIES.

The following interesting letter comes from J. Ralph Williams, missionary secretary of the Jefferson Street Sunday-school, Buffalo, New York:

"Can you send me some small print-pictures of the missionaries? I can use about a hundred more. I happen to be on the Missionary Committee of the Bible school, and am pasting these little pictures on pieces of colored cardboard and running a small piece of colored string through it, by which the picture can be hung up. Then I intend giving one to everybody present at our next missionary program in the Bible school (last Sunday in the month), and will ask that

they take these little souvenirs home and hang them up in their rooms and pray for the missionaries every day. We would like them right away, as there's considerable work to it and I have promised them for the next missionary meeting."

#### APRIL MISSIONARY PROGRAM.

(It will be found that these little exercises will take only about the same time usually allotted to the opening or closing exercise. The programs are arranged so as to be only from five to ten minutes in length each.)

#### PRAYER TOPIC.

*Orphan Boys and Girls.*—In a number of the great mission fields there are orphanages



where the poor little native boys and girls are taken care of and given Christian training. Such children have little attention paid to them in non-Christian lands. Nearly all the orphans become followers of Christ, and many of them well-trained leaders. Those who have charge of them need our prayers, as also do all the little orphans in these far-away lands.

#### MISSIONARY INCIDENT.

A STORY OF THE BOXER REVOLUTION IN CHINA.

(This incident should be learned and told by some one who can do it well.)

In the year 1900 there occurred in China the Boxer outbreak, an attempt to drive out of the Empire all foreigners. Hundreds of them were killed, among them many missionaries. The Boxer fury was also directed against the native Christians, because they had accepted a foreign religion, and thousands of them suffered death rather than renounce Christianity.

In the capital at Peking large numbers of foreigners and native Christians took refuge in the British legation. For more than two months they were surrounded by howling mobs of Chinese soldiers bent on their destruction. The besieged men and women, with worn and haggard faces, met each morning to sing and pray. There were endless disturbances, children crying, sewing-machines buzzing as they made the countless sand bags that were necessary for fortification. People were coming and going constantly, and yet withal a reverent worship was possible. Bibles were opened almost of their own accord to the Psalms which seemed exactly to describe the daily distress and peril, and the utter dependence upon God for deliverance.

Let us read one of these Psalms which was so dear to the missionaries, Psalm 124.

#### STRANGE CONTRASTS IN CHINA.

*Leader.*—We are going to have six speakers from the school come to the platform and have each two of them describe the wonderful changes in China as shown by contrast.

#### FIRST CONTRAST.

*First Speaker.*—Fifteen years ago the Chinese people thought a great dragon slept

under the ground, and they would not allow a railroad to be built or a mine to be dug for fear they would disturb this dragon. At that time the missionaries were called "foreign devils," and the Chinese despised the rest of the world.

*Second Speaker.*—To-day there are 3,000 miles of railroads in China, coal mines are being opened up, and great factories are running all over China. The American missionaries, whom they called "foreign devils," are now popular everywhere and China is eagerly asking the Western world to help her in her plans for growth and improvement. Hundreds of Chinese students are now in American universities.

#### SECOND CONTRAST.

*First Speaker.*—Robert Morrison, the first missionary, went to China 106 years ago. He preached seven years before the first convert to Christianity was baptized, and he stated that he thought there would be a thousand Christians at the end of one hundred years.

*Second Speaker.*—One hundred years after this first missionary went to China there were 100,000 native Christians, and in the last few years 200,000 more have been added to the church. Many of the great leaders in China to-day are Christian men.

#### THIRD CONTRAST.

*First Speaker.*—Twelve years ago the terrible Boxer revolution was trying to destroy Christianity in China. Fifteen thousand native Christians and many missionaries were slain. Horace Pitkin, a brave young missionary, died at that time while defending the women missionaries from the furious Chinese.

*Second Speaker.*—One year ago this month the President of the Chinese Republic sent out a call for all the churches of the world to pray for China, that she might elect good officers for her Government. One year ago, on the spot where Horace Pitkin bravely died, a religious meeting with 3,000 students was held, and over 300 of them were converted.

*Leader.*—Let us all sing together "Onward, Christian Soldiers."



## BOOK NOTICES.

THE YOUNG MAN'S GAME. (Geo. H. Doran Co., New York; 75 cents net.)

A very interesting and helpful book on the social side of church work in its relationship to the recreation of young men. The author, F. J. Milnes, has worked out the problem very effectively in his own church, the West Park Presbyterian Church of Philadelphia. He tells how billiard tables, basket ball, gymnasium, and other clean diversions helped him to reach and hold for Christ young men and boys of his community.

JUDSON, THE PIONEER, by J. Mervin Hull. (American Baptist Publication Society; cloth, 50 cents; paper, 35 cents net; postage, 8 cents extra.)

Here is a fine book for boys: a real hero volume. No boy can read it without being a better boy for doing so. The author has long written boys' stories for the *Youth's Companion*, and knows how to come at things from a lad's angle of vision. He makes the career of this hero missionary stand out in real pioneer fashion. No wide-awake boy will be able to lay this book down quickly when he once begins it. It is strong, virile, and heroic from first to last. It is doubtful whether any missionary ever passed through greater sufferings or sacrifice than Adoniram Judson. The author has presented all of this, but without a note of morbidness. It is a manly book for a manly boy.

MISSIONARY METHODS,—ST. PAUL'S OR OURS, by Roland Allen, M. A. (Revell; \$1 net.)

This book contains a sympathetically critical survey of the methods of modern missions in heathen lands. The author contends that conditions on mission fields to-day are not unlike condi-

tions in Paul's time, and that methods of missionary work to-day should be the same as his methods were then. He deals with the dangers of what he deems over-support of mission work to-day, and urges that all missionary work should be left largely to self-management, self-support, and self-propagation in comparatively early stages of the work. His conclusions are quite convincing from a theoretical standpoint. We are not sure that what he advocates would always stand the test of practical application. Still there is much food for sober thought all through the book. The book will help by its warnings, at least. We would like to see the volume reviewed by a missionary of long service on the field.

FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW, by Julia H. Johnston. Illustrated. (Fleming H. Revell Co.; \$1 net.)

This is a fascinating book which will not only deeply interest the boys and girls, but older folks as well. The following, from the Introduction, sets forth the purpose of this useful volume: "This rosary of names, which the Christian world will not let die, is presented for the use of boys and girls who are ready for their first lessons in deathless history. The hero-roll of the whole wide world has furnished these names, but not all of those worthy of note have been taken, since we can not use the sky for a scroll." Every Sunday-school library in the land should have this excellent volume on its shelves, and the book should find its way into thousands of homes. Aside from the rare interest of the book for boys and girls, we do not know of a better compendium of glowing illustrations for the pulpit.